

New York

6/6/67

Some of you were here last night, of course, so I don't have to complain to them any more that I am here. I want to say something about the trip, but now the other side, that is, you without me here in the chair, and all I can go by is a little bit of information that I get from different people and also by listening to the tapes. I think I have listened to everyone except the first one which was quite inaudible, and on some I think I have answered with a few notes, and just five minutes ago I finished with the one that was of two weeks ago, in which there was quite a bit of an argument, or not much of an argument and only a little discussion about impartiality; what to do when you want to put emotion in your voice. Well, we can talk about that a little bit, maybe try to explain it. I would say about that particular question, this "I" and it, and what actually takes place, almost I would say mechanically--What ^{takes} place in the process of wanting to observe when one has a wish for it, what then happens in oneself, and what are really at that time the particular things that are set in motion. I have talked about that in Berkeley or San Francisco, somewhere among the tapes I have sent here, quite in detail and I think it was clear. And those that are really interested, I think there is material in that whole series ever since Santa Fe that could be profitable to you. Several were just lectures and some were talks to, to people of a few group, newly to be formed, or where there was perhaps interest and perhaps not much and where one has to be quite clear or definite

about certain things including the A B C of () what is involved in Work, how one should Work. It might be useful for some of you to get hold of some of those tapes and to see what you make of them. But, in general, I think while I was away and you were on your own, I wouldn't want to praise you, I think you made marvellous attempts. I think what you could get out of it is really the fact, how little do you know, and if you do know it for yourself how difficult it is to put it in words that are convincing, so that there is no further question anymore; that if a particular problem comes up that someone can make a statement and that statement holds. But it usually wasn't that way because someone else has to add a little bit to it, and that sometimes when I listen, and then in the beginning the silences, and the reason why you get here, and why you then don't, don't follow that up, because you come here for a purpose, and where is that purpose at the time that you are afraid of saying certain things. And if actually you had more work experience, that you actually could relate to what you have been doing, how you started a day after a week of such perhaps attempts and perhaps not, or perhaps even just saying that you haven't done a thing at all and that you were caught in ordinary life. Such statements are also very good if you force yourself to say it and to be honest about it. It is difficult to admit it in the presence of others, particularly when you care for the opinion about you. And the fact that you don't talk about it, and you don't have to fall overboard and say that you are the worst sinner, but that you are quite honest to say I

had a hell of a time even thinking about Work, and when I want to think and I did a little bit, then I didn't wish to Work. Such statements are honest and they belong to a group, because then you

111197

3

put all the cards on the table, and you don't hold anything particularly back, and you don't want to create an impression so that you might be admired. And on the other hand, there is also, one says certain things with such a conviction, as if that by itself is the final word, of course it isn't, it is only in a growing gradually, of evolving, of gradually discovering things about yourself, and that after some time you add a little bit more knowledge, and gradually out of the knowledge that you have already gathered you find that certain things are not really as truthful as you thought before, and you have to eliminate them, or change them, or change your opinion about yourself, or change even the idea about the understanding of what is Work on ~~yourself~~ oneself. All these things, you see, belong to a progress and the progress continues over years of association with the Ideas, and association with the desire to Work, and to put into practice. Many times I have said you know the realization of what you are, what every person is up against, what it is really, because when you become interested and have already accumulated enough data about themselves, and what I said last night; you have enlarged your particular world, that then, of course, that particular world is you, and in that all your manifestations of unconscious forms of behavior. All of that has to be reviewed and considered, and perhaps judged in memory; and then with that and the realization of how unconscious you were, that because of that you will want to make more and more attempts to wake up, and even then they are so small, because ordinary life takes hold of you and you are completely identified with it. We will always remain identified with it. We will always remain identified with ordinary life, with our ordinary

life, with our ordinary existence, this you have to understand very, very well, and at the present time you don't because you still think that when one talks about 'I' that it is really not clear which 'I' are you talking about. Finally after some remarks there was one person who said it, and it was at the time in the notes that I'd sent back, "'I' as we know it in an objective sense does not know identification.' Identification is always to the world and belongs to the world of 'it', and 'it' is your personality, your 'it' that is you physically, feelingly, mentally unconscious you, personality as it is always has thoughts, and feelings also about WORK, and also has in your mind the wish to put emotion in your voice, and your voice then carrying this time an emotional quality which is different from the usual way of behaving all the time is still an unconscious form of behavior. So when you say 'I', I remain identified, it is your ordinary 'it' that remains identified all throughout in an unconscious state of your body behaving with all the different organs, functions, everything that belongs to you as it is now 99% of the time, and 99% of the totality of yourself, and that what is 'I' is a very small part of yourself also taking place for the time being in your mind as a special kind of function trying to build an objective faculty in a certain section of the brain and gradually with having enough, you might call it the benevolence of what 'I' having an interest in yourself, goes over into an emotional quality with which then you try to continue this wish of wanting to be awake or at least aware as often as you possibly can. That 'I' is God! That 'I' is the sun. That 'I' could become your mind when the mind becomes king, and for that reason having such a short period even during a day when you might call it a good day, or so little of yourself when you consider the total quantity of yourself, the total amount of cells which are doing certain things, that that what is your 'I' really objectively is so small, so small in quantity and so small in quality, and so small in time length, so small compared to the possibility of being eternal or real absolute that sometimes you're

surprised even that it exists, that 'I' exists and can exist in the midst of all the unconscious states. So when you talk about identification, impartiality, you have it in your mind that something of that kind should exist, but where will it exist, not in the ordinary mind, not in the mind that is even considering WORKING, and that when you wish to WORK it is still 99% unconscious. It is the kind of the wish as pure as you can make it and a thought as pure as you can make it and still unconsciously desiring something of a different kind, of a different kind of level, a level of being above one, or at least separated from whatever one is now, and it is still this process of creating, a process which has to take place because of the conditioning in yourself in the midst of all the different things as if Christ could be born in a stable. It is that condition in which we are living and that is the way the body is and all the manifestations, habits and all the rest which prevent it so that finally there was no room until they found a place somewhere in Bethlehem that Christ could be born. What is being born in one? Your wish to become free, and for that reason there has to be for that kind of creation a concept which you have to prepare for and you have to make it as well as you possibly can because otherwise it would not even live and wouldn't have any chance. So what you do when you wish to WORK and this is, of course, the necessity of preparing yourself to such a condition, in a condition in which this little spark of becoming objective can start to remain and not leave you because something objective in a subjective field is not at home, and how now can you bring that about? That is really all the time the problem. How can you continue to create conditions in your unconscious living, in your ordinary life the conditions, the preparation of 'it', your personality, for the purpose of making it available so that something of a different nature, and it has to be of a different nature because it is not a result of your personality as it is. It is not the logical result of that what I think of what I feel,

or that what I believe even in purity of feeling or thought can be compared to the question of being aware. Awareness is still something different. It may not grow out of that what is the soil of your personality but it has to have a germ of some kind which uses the soil simply for being destroyed first and then out of that a new form of life can start. It is a new form of life that you are after. It is what you combine you might say in yourself as conception in that what is your life within you, which we can call magnetic center, a form of life as residual of that what still is there. When you were actually conceived and that form of life started to spread all over the body and then in the living cells partly got a little bit contaminated because it became unconscious and it became, you might say, held in prison all the time by that what is your personality at present, and that that what is the reality of reality within one. That what is essential essence, that what is really you is a magnetic center; 2 or 3 little cells somewhere which represent life and represent eternity in you, because that life is eternal, it will never die, it will always be, so this is one part that is, you might say, the motivation that is perhaps the positive element because that wishes to become free and it then tries to find an opportunity for how can, out of that, something be born, and it seeks then, you might say, its' mate, that what could become passive for this what is your magnetic center, and if this your magnetic center, at the proper time, can come in contact with that other which then can function in a passive form then something will be born; the search for this passivity, the search for that passive element is a very difficult one because it is completely unnatural to us, and for that reason we have such trouble, such difficulty, because we don't even with our ordinary organs, our functions, our feelings or our mind, have no capacity for awareness of a moment in one's life being free from thoughts, and free from feelings, free from any form of dimensions free from future and free from memory. Free from that what will come and

and that what already has gone, this moment is eternity in one also and has as quality that same kind of property that is inherent in magnetic center, again, which is God. This ^{is} what binds one to the total Eternity, or Eternity in total of that what always exists and always will exist and which we, in our ordinary sense, in our so-called mental capacity of understanding always try to connect with a little bit of a time length, and we call it a second and we say if we keep on dividing it and dividing it, it will become a moment. It never will. It will always remain dimensional regardless of how much or how many times you try to define it. A moment has no such quality. A moment has only, is only a point in time and in that point in time there is no time, because in the point the timelessness exists.

So when one talks about wishing to work, you have to bring together that what is your life, real life, together at a moment when when you realize in your existence what you are. This is what a moment means, because that moment of an awareness will give you the truth about yourself. And this is the preparation which is necessary for the growth and the birth and the conception of that what ultimately will become your "I". That is, that what then starts in different parts of oneself gradually adding a little bit here and a little bit there until finally that kind of a quality can be united into one in the form of the three bodies which then in unity will make the real "I" of yourself, as an individual. This problem we face, and therefore when you talk, about non-identification, you talk about an objective world, you talk almost about God. You talk about something so completely unusual, so unnatural, so somethin; that you don't know anything about, that this whole idea, still as a concept in your mind, is not correct, until you have the experience of the moment of awareness, and the acceptance of oneself in whatever one is; whatever there is is ! So you see the problem when you start to try to put emotions in your voice is quite a different thing from observing the manifestations of your physical body. It is as if this "I" has to be so full-grown that it can become aware of mental quality in you; and in that mental quality, in which is represented the thought and that what is your feeling, with the wish to put emotion or feeling in your voice, you will become objective to that kind of a function in you--and quite different from an objectively regarding ordinary physical manifestations. So whenever you try to see what can take place if "I", and by this now I mean real "I", the beginning of an objective faculty within--then becoming aware of that what is your voice and wishing to put emotion in that, and that that voice is formed because your mind has the thought of putting emotion in a voice, and it is directed from your ordinary unconscious mind, you have a tremendously difficult problem, because the little "I" is not full grown, and anything that

continue to exist you will take it away from that which you really wish to do, that is, the identification problem of your ~~the~~ mind putting feeling in your voice. And you will remain mentally completely identified because you want ~~the~~ your voice to be directed for a certain purpose, that you want to accomplish, and all of that is your functioning in a certain way ~~to~~ ^{and} unconsciously, but nevertheless sufficiently pure in order to make that sound, that what is the voice now in your... in the tonation...the emotion in it-- that what you want to accomplish with it, all of that belongs to your ordinary life. And that what is the "I" all it can do is to watch, to see, to become aware, to remain if possible in existence aware of you, you with all the functions of yourself trying to make that attempt to see that such a problem is extremely difficult and that you will have difficulty about it ^{its} of course it goes without saying ~~xxxx~~ almost as if one wants to do higher mathematics when you don't know enough about ABC but it is good to try in any event you find out how difficult and that ~~which~~ only at a certain time, that is a time length which in a moment a reduction of that what is the time at a certain moment that then ~~then~~ can become aware but for that moment of the fact that something of an emotion is in my voice and the voice is then a little different and immediately after I am caught by the thought that my voice was different and I am back again in an unconscious state. Try to understand it because that has to ^{do}, of course, with separation of I and it and that for a long time you have to work as if the "I" exists, it does not exist you ^{only} function is if you are under the influence of ~~that~~ I and that that you assume that existence to be there so that then if you could endow it with ~~with~~ enough force or will to tell yourself to be aware of you and then for that one moment ~~as if~~ becomes positive for you ^{it is} that is the denial of that what exists as non-real becoming real is the 'as if' process by which then the two negatives become one as a positive entity, but don't be dismayed be caused It will take a

long time before one becomes conscious and when if one is a little bit conscious, there is always this constant falling back into unconscious states in which one has feeling, wishes, dissatisfactions, frictions within one's self, friction ~~is~~ to the outside; it doesn't matter what you have in a group, you get together you already have friction not so much within yourself but with others, you have desire to shine a little, to be clever, to formulate words in such a way that ~~xxxxxxx~~ as someone else can admire you. Sometimes the strength that you want to have in order to speak in order to show someone you are free and that you have no fear and that sometimes the way you speak is not always correct, you know that because it is not necessary sometimes to speak in such a woo woo kind of a way, why should you? If it is *light* it can be *light*, if there is *light* in you it can be *light* you can talk you can really enjoy talking about work. Because you see this question of life, if it is a question of birth, it is a question ~~of~~ ^{of} a conception that will ultimately lead to birth and then that conception finally becoming is taking form as if a baby is born for a little time gestating forming constantly with your attention, with your wish with all your heart with all your mind you create conditions through which then this which might become your "I" ultimately will live in a certain way in such a way that you can be, you might say, be satisfied or at least the greatest part of you will go in ^{IF ONE CAN REALLY LIVE FOR THE} there because you live for that wish to become conscious, if one can really set aside for quite some time all the different things that interfere with you in ~~xxxxxx~~ ordinary life and go off that particular road that you always have followed as if you want to create certain things out of the ordinary forms of life, as if many times you think that evolution is simply a development in any direction of any one of the three centers. These are the things of course, that obviously come to you so ^{OFTEN} often and that is why you are many times led astray because

xxx what is why you xxx many times we are not on that kind of a road
we are not on the road to the developement of any one of the three
centers ~~independently~~^{cy} of each other; we want all three to develope
simultaneouly so that then a man can become a "man". This also you
must understand ~~that~~ work à la Gurdjieff ^{IS} not work à la fakir or ~~or~~ a
monk or even a yogi. It is not a development of each center by itself.
It is not that kind of a involutionary process. It's ~~not~~ a combination
of all three centers in which at certain times the fussion takes place
and at the time of such fussion that what is being formed has a different
quality; it is that what you wish that is different because it has then
~~xxxxxx~~ kind of ~~xxxxxx~~ another kind of a nature; We call it
objectivity, we call it sometimes under the influence of an effort, a
catalytic influence, as if something can be born which goes from
one level of being ^{to the next level of being} without actually knowing how it takes place, but
all of a sudden it is there as an awareness and before that it was just
being alert and alive in an ordinary sense of the word. Always keep
it in mind that something new has to be introduced. Always this
newness, this is the neutralizer. This is what did not exist before
and only can come into existence when the positive and negative are in
each ^{WITHOUT DEVOURING EACH OTHER} contact with ~~another~~. That something in one has to be present to your
magnetic center as well as to the moment. And that what is there is ~~xxxxx~~
you as your life. It is then the ^{THIRD} which becomes God for you and which
pulls the two forms of life together, close close enough ~~to~~ contact
without as I say being ^{DEVORED} or destroyed, without giving themselves
up uniting in such way by means of that what is really God as a wish,
this is your emotion, this is your real religion, your feeling changed
over into a possible contact with that which is of a higher form,
that towards which you reach in aspiration, ~~that what you knew with in-~~
~~spiration~~, that what you know with inspiration within yourself, that
what belongs not to this world, not of any one of your centers in which the

three enterers can become ~~one~~^{ONE} and then be on a different kind of a plane having a different quality. I have compared it many times ~~with~~ something that fuses, and in the fusion process something starts to live as a new entity and this entity, this is what one wishes as ~~is~~ I "I" ultimately will be the fusion of three bodies. For the time being I say we take it simply as something wherever one can attach it so that even the formula of 'as if' gradually disappears and then I say I really start with my intellect at the ~~beginning~~^{DO} because in that Do of intellectual body there is ~~no~~^{THE} note struck of seeing and hoping ~~for~~^{FOR} the possible ~~of~~ lights of Karatas. And then after some time I say yes because of this there has to be any conscience ~~in~~ because my feeling, my real emotion has to GUIDE this process, and ~~the~~^{THIS} process of becoming observant to myself with that part of my brain which can become objective and which can function independently of the rest and then in that ~~in~~ unconscious form of all activities of my mind something starts which is quite different and which can be itself if it can be maintained by my wish actually can continue to live so that it is not only born but that it actually is being ~~born~~^{FED} and that it then has a reason for existing. All the time this constant wish has to be there. All the time this relationship towards that what I wish and hope for and what I think I ought to be able to achieve and for what reason I really understand why I am alive in order to free myself out of this bondage of earth in order to find that what is the solution to my life ultimately. So that in that now, this moment when this can happen, this particular time, again I use that phrase fusion because it is now the time which in the fusion goes over into the moment. The time a of my alertness goes over in the moment of awareness and the continuation of such a areness as and again I must use the words, a string of moments,..It is really an extension of a moment a totality of ~~eternity~~^{AN}. It is not extension in any expansion in any direction

of any time length. It is the totality of all three time lengths dimensions becoming one in the center of them and there actually existing as eternity. We are so confused about these ideas because we all used to put them in terminology of an unconscious way of functioning, and for that reason we have such trouble because we don't know how to do because we have never been there. If one knows by means of a certain amount of work having a realization of an existence in which the~~is~~ that existence provides one with an understanding based on the experience of having worked and put into practice that what I know the knowledge becomes my being and that being has the understanding; the realization then of what it is to be in life, to be as a sun, to have a mind, I said a little while ago as a king as if that what I am now my body. I have compared it before to the Jack of all trades and that what is needed is the king in order to give the queen of my emotions the proper husband who can then function and direct my life in the way my life as a new individual should be carried out and that then as a result of that not only this "I" can continue to exist and to form and to be gradually made because of the fusion but that ultimately this life force will give one an opportunity to find the proper place at the right hand of God.

or other and not to argue, it is not necessary. Don't. If you possibly can don't stop people from talking but help them,

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with whatever they are saying and then see if you can help that way, and leave it there, so that they can understand what you're talking about. You will have to have a great deal of that kind of experience.

I think it is necessary. I have said many times you have to learn to work without me. You can not always and you will not in the future be able to run to me and ask and I will not be there to tell you. Then only perhaps in an indirect way. You have to learn to stand on your feet. You have to learn to work together as a group.

Everybody must know this. It is not a question, I said it yesterday, that you have to attend all the meetings or that even at times you may have to be away for a little while. I will be away from you, at the same time I attend your meetings. And you know it because you know that every once in a while there is something that you do remember and at such a time the meetings then can take on a little different kind of a form. Don't count on it, work for yourself, work for your development. Work ~~wherever~~ where you are. Work during the day, Try it in the simplest conditions. Naturally, because why should you try it when it is already too difficult. At the same time you want it and something in you all the time has to be there. That kind of emotional real religion, while wish of freedom for that which is life. This responsibility that you take yourself to free that which is now bound and you know it is bound. And it is an abnormal condition but that earth. Earth is abnormal. We are abnormal, it is really idiotic that you have no interest in wanting to become conscious. And that the atmosphere that is created in earth, the time we exist here is made worse and worse, not only because of our so called industrial developments but because we allow in our ordinary life with our body to be satisfied with ordinary life conditions and

submit to it and even indulge in it because we are not strong enough and we have not even the desire to wish to fight. And because of that we argue because we want to convince ourselves. Really if you know what you are you will never try to argue or even you don't have to explain. A very simple word is more than enough because that what you can put into it at that time will convince anyone. yesterday I talked about what you should do with your face to communicate, to show what makes you alive. What is there in you that someone else can read when they look at you? And ~~as~~ it does not only apply to your face; it is your total manifestation, the way you walk. The way you stand, the way you hold your head, the way you are interested in someone, ~~when~~ I forgot who said it, you say that you want to produce a smile, you go up to a person and smile and the other person, of course, will smile back. Of course, everybody is automatic you can't help it; you don't have to change it. If you are and you ~~want~~ to it you have to work for it. And maybe sometimes you don't even wish to change. You know, what~~xxxx~~ is one self, the motivating force? This you have to consider very well. Because the more you now accumulate data about yourself the more you~~x~~ will see yourself and different facets, different aspects of yourself, different ways ~~of~~ of how you are at one time, and how different you are at another time; how different you are with one person as compared to another, how different you are when you are by yourself; how different you are when you ~~are~~ think no one is looking at you; and how you are when you know that someone is observing you from their standpoint, and you try to put your best forward; and all the different things that you experience in ordinary life, what is ~~it~~ it really that in the day motivates you; what is it that is an aim for you. Not the ordinary aims in ordinary life, there are thousands of them, and therefore

it doesn't matter, objectively speaking it doesn't matter at all, how you are, whatever you are doing, whatever you have to do, even what you don't like, even when you are angry, even when you are loosing energy.

All of that remains from an objective standpoint just an object, and that's what you are and don't worry about it, if you are healthy enough you have enough energy to spend and maybe you can be a little bit freer, when you get older maybe there is less, when you get older maybe you get a little stiff, to maybe the muscles don't function as well, and your eyes may not be as good and your ears, and all the rest, your digestion and all the ailments that you have and all the time you remain an object. You are still an ordinary human being, in every attempt you make, in whatever you do, whatever you strive for, in ordinary life, professionally, and much of the time personally, sociologically, all of that, unconscious states only on one particular direction, will you be able to discover something that's a little different, that's your private life, that is what is your relationship towards your conscience, and you have to build this conscience in such a way that it becomes objective, that it is a real conscience, that it is impartial, to you, to your totality, and it has to begin at the beginning, with that what is your mind, trying to understand it clearly, so that when it is once clear, and then with the application in your life, gradually forms the road towards your heart, and it makes then in your body this hambledzoin, this kind of blood. That will actually be filled with that what is objectively, as a necessity for the functioning of that what is food for our kesdjan body, and ultimately for your soul. This is the problem we face, and all the time in your ordinary life, you must remember, so that you don't go too far afield, that you don't get indulgent or that you face yourself to try to find things where they are not and you must know

this now by the time, that there are certain things you still pursue, well, it will not lead to any particular end and only a temporary satisfaction of certain parts of yourself. The totality of yourself as man means that you understand your chief feature of behaviour in all the different ways of your physical or emotionally or even your intellectual forms of living. That that what is the motivation of you, as if then you understand that what is your life, wishing to come to the foreground, time and time again in the kind of a form that is a chief feature, a chief kind of a habit, a chief way of behaving, a chief way of what you now manifest, of how you are when you are, the way you are constantly that what is "It" in you, that is your chief feature. It is not "I" and at the same time this chief feature is the best servant. Because under the influence of "I" understanding that what motivates me, now that what is my motivation becomes in the realm of "I" as my kingdom; a servant which is going to help me because "I" will know as my feature use it to the extent of understanding it; how it happened ~~to~~ be the way I am, and then as I am and I understand it, I will wake up to it, and I will accept the fact of that what is my feature. It is not a fault. It is an ordinary condition of ordinary mechanicality in life. It is a culmination of all the different things that have affected one and have created in me certain tendencies and habits sometimes a little bit unconscious, sometimes without a head, sometimes a little bit in an unconscious way mentally known to me, and at the same time it is something that belongs to the personality of how I is now living on this earth in relationships with all the different people. When I become in my private relationship free from the others, and in the quiet and silence of myself, in my inner inner room, the holy of the holiest, that's where my magnetic centre actually is active and something in me, if I can open the door and see it and wishes to talk. — What wishes to talk —

with that? What is it in me that asks for an audience with my magnetic centre? How can I approach God? How can I be? How can I prepare for that kind of an encounter? And then when I am in the presence, what will I say? What will be my stammerings? My truthful statements about what I am. This is what I tell God. This is what I am honestly, truthfully that I know. Then something of this magnetic centre will wish to go out, I've said a little while ago, and hunt for the possibility of a conception. Because then it is the first time, that something like that does happen to it, because magnetic centre always has been covered up, and what has covered it up most of the time is this chief feature which prevented it from even coming out to the surface, ~~in~~ the foreground. But I now go inside wishing because I have satisfied myself that outside, the periphery, what is skin deep is not enough. This question, this wish, to find out regardless of even what it is in my life, regardless of my life itself as I know it, that I'm willing to sacrifice that if I only can find the solution to the one problem, why am I? And if I could answer, by I AM I have found that really, what is the motivating force of myself. All of the rest will disappear gradually, because it has no more value than just temporary existence leading me to something that is of ~~material~~ ^{eternal} value. This process of growth this growth towards ones inner life. This growth toward the possible development of ones spiritual body. Ones soul body. This has to be in the intention of that what I say. When I say "Good morning" I mean it..."Good morning" ~~says~~ a good day, for what? To live really to live and to wish to communicate to someone, also for them, to live so that you in that way create for yourself, as well as for someone else the possibility of a world for them in which they could become awake, as if you wish to create that what is of your own under such

conditions that when they have to face the conditions you have lived under and which of course have made you suffer, that they will then have equipment to work with. That you've given them something of your own. That have been experienced the way you looked at life and distilled it for them and put it in some kind of a form that could become acceptable to them so they could realize, it's not that you're helping them in anyway whatsoever, and only that you help to prepare them so that they have insight which you can communicate by the manner of your being. You might look at life sometimes a little differently. It is not always roses, roses, it is not always a trying to find your proper place of recognition among others. It is something that concerns your conscience and the times when you open the door to talk to your ~~xxxx~~ magnetic centre. It is really your conscience that wishes you to do that. Its the conscience, the real conscience that prompts you to do it, and that conscience will have a day as represented by your consciousness. This is the process, I open the door to magnetic centre in order to receive from it, the activity which is needed for an understanding of how I should behave in life, based on whatever it is that I now understand as consciousness and whatever motivating force I will have as conscience. My will to be a man. My will to be. My will to be what? God? Man real? Harmonious in balance in this world, Not to be affected when it isn't needed, and when it is an affect on me that I digest properly and that I know what to do at any one time also what to say, what to think and not to allow that what could be harmful, and what could create a wrong kind of an atmosphere for others, so that I will avoid as such as I can, and for the time being allowing the mistakes I will make and constantly will make because I will remain on earth, on earth I will continue to make mistakes, because I

will remain on earth, on earth I will continue to make mistakes, because I cannot help it, I am ignorant, that what is my mind is not as yet clever enough, it is not as yet objective, it is not as yet able to connect all the different functions in one. What is consciousness? Real consciousness It is simply this question of an objective faculty which how takes place in a very limited sense; from which this particular point, part of my brain becomes aware of myself as existing, so that that gradually starts to affect the surroundings and that then gradually, my mental functions, all my mental functions, not anyone excluded, anyone of the formulations, of that what is memory, of that what is projection, of that what is valuation, of that what is pondering, of that what is hope for the future, all of that what is now indications to some extent within my mind that all of that becomes impartial that that what is my judgement that it is clear and pure, to that it is in balance, and that for one it will give me at the time without any question, no further argument about anything, that I would know with my mind consciously that ^{what} has to be done, and that then I will be able to do it. This doing, it involves my body, it involves my conscience, to do it well, to do it right, to do it honestly, to do it really, to do it when my mind tells, That is why many times I talk about laziness. Because we're lazy and we have allowed ourselves to remain lazy, and we should not do it, because this is what the 'Jack of all trades' wants to do, to show off, so it is a little clever, so that at times it can be lazy, when it is not called upon to do any work, and simply stays away you might say behind the bar, the bar and plays cards and poker with his friends,. You remember the coachman, in the little parable of the allegorical story of what he does with his friends, cleverly talking a little bit about this and that, that's us. If one can believe it, if one can accept it. If you can experience it. If you really know that that is the truth. Then

you will hate yourself for allowing it to continue and you will fight, I say again, regardless of cost, until finally you discover, what it is that makes this back of all trades be what it is--that is your chief feature. That you find usually its the body mostly because the body has such a hell of a lot to say. And sometimes its so hard and some times its helped by the mind because we become so convinced and that what is your mind associates with that what the body wishes and the rationalizations, all the different things that are the source which conform and explanations that you have because your body would like this and that and so forth and so forth. Every once in a while your real feeling objects, if one is sensitive, if one ~~knows~~ knows emotionally a little bit of what is tinted of oneself, you see this process between mind and body, as if this is like a little mutual admiration society, that what the back knows from the body and that what the body knows because the back is better. That what my mind tells my body. And my body reassures again the mind, telling it how clever it is, and the mind pats my body on the back, because it is the extension on that what I think. real feeling, real feeling is not in agreement with that, your emotion, whatever your development is emotional that is why the emphasis has to be constantly on that what is your emotional quality, because with this you will be able to see straight. With that you ~~will~~ probably will be able to have an intuition of some kind, as in that emotional quality, every once in a while your magnetic centre knocks on the door, wishing to be let out, and you don't know how to open it as to but in any event you know sometimes deep down in your heart, you do know ~~if~~ If you know , it you can hear it, if your perception is sensitive enough if you really have that kind of a feeling, if at times in prayer, you do know what is right and what is wrong , what is not a question of good and evil, that's ordinary life, it doesn't make any difference . Both good and evil

all exist in life. The question was brought up I think someone said it. Forget it ! The consideration of what is good is wish to work to wake-up . That is good, and anything else that keeps you asleep is bad. It is evil! These are the two things that you have to keep in mind. Judge in accordance with that. All the rest you simply take as conditions of life, and you try to become aware of them and your suffering that way, or this way. It doesn't matter. You remain as a body with all the different functions your "I" that will want to know. Because it will want to know the truth. And it is good in the sense of wishing to go to God, and it is bad when you deny it. That what you know and you don't work. This is the question of a man. To what extent will he allow himself to become a man by ~~existing~~ taking on responsibility for his life. No-one can give it to him, it has to be born in you and you can go for a long time associating with ideas like this without being touched until some moment you know and at that moment that is decisive for you. At that moment you will either commit yourself or get up, don't pretend, there's no use fooling with this kind of idea. Fooling with God. It'll kill you, that is, you will die like a dog, and if you really want life, sometimes it's called Christ because it delivers you from the bondage of earth, and it gives you the real sense because of that as mediator, the road to God and your understanding of what you are really in reality. Yesterday I called it quintessence five times distilled and that what is really you, and it takes a ~~long~~ long because, five times, it takes time even for one distillation for one ~~for~~ one setting up all the machinery to find out what is your boiling point. At what time will that what is in you evaporate and then condense again. What is that in you that could become observant and then can become parties? What you are this in the experimentation indicated by the more of that ~~xxx~~ first triad, to experiment with yourself, knowing what you are, and then putting yourself in conditions to find out what you are. If your mind is correct, and if your wish is willing to experiment with that condition in

which you face your body and the testing to see howmuch pure gold there is and how much dross, still has to be eliminated. We could talk like this you know and it is not necessary because you know it all, you know exactly what I mean I'm not saying anything new, anyone who is alive to himself knows that there are the problems and that sometimes to efface them when you are by yourself and perhaps its the only time you will be able to face them, because in the presence of others you are caught all the time. The silence within, that what is you, when you cannot talk and everything is boiling up within you. When you know you are suffering, you know there has to be an expression of some kind and you don't know which way to go to and you hit your head against the wall and you run around, you run a muck almost as if you are crazy. And you do not know what to do with yourself and at such a time you try. You try to wake up. You tell yourself here I am. Here I am God. Tell me. Then I wish to know. Then I will fight because in that way with this unity this new kind of fusion with all of one I am awake, because I have a different quality belonging to that level of ~~God~~ Nature. Don't dwell on the individual parts of yourself, they all have their little functions, and sometimes you become a little eccentric and never mind, if one is alittle bit too tired, tire the other ~~and~~ two also, then at least they are in the same boat. It's much better to remain active when one ~~is~~ ~~an~~ ~~is~~ or the other centre is a little too tired to work. Make the others work, whenever you have a little trouble and worry in your head or your feelings. Go and chop wood, do something physically, walk around the block, stand on your head, make things active of your body. Make it do something, don't sit just attend to the ordinary functions of ordinary life, you will see there is enough equilibrium in that already then temporarily theres a little bit of a harmony between the three centres, it is not the harmony of the spheres at all, it certainly doesn't belong to any kind of a sphere, it is just a little conglomeration of the totality of cells with all kinds of anger and different sides and facets of

yourself, like a crystal, and even then it's not a crystal because it is not even subject to any kind of a law. The law the law of accident doesn't allow any crystallization in a certain systematic form, but don't feel sorry for yourself. All of us go through that, we know, every one of us knows what's suffering. How we face it, maybe you run away from it and you don't want it-- face it! It is much less than you think it will be, but in any event have the courage to face it. Whatever comes in you, and whatever happens tomorrow and don't run away from it. And if you want a solution, the real ~~solution~~, there ~~as~~ only one, it is to understand how much you are bound, and how will you find out, how much you are bound? By collecting data about yourself which are truthful, ~~xx~~ and how will you find them, by having your "I" open to them, to become aware of yourself, with that what is your "I" opening, seeing then objectively, that what you are,. This is your world, then and with that you can work because you know it has absolute value about which there is no further argument. This is again and again, and again the repetition of work within yourself, the findings what your really should do, and how to do it, and ~~xxx~~ time and time again you tell yourself you are Tuesday Group you communicate to others you make other groups, you have the responsibility when I am not here to talk, and to be united in this ^{one} ~~em~~ wish to bring work to other people, not your arguments, you can argue among yourselves all you wish in the presence of others; when they are new, or new more or less you have to have a ~~x~~ united front. That is you must not confuse them, and if you are confused ~~it~~ don't talk, forget it. Leave it to someone else. At the same time try to talk as much as you can, that is the formulation for yourself, because this is the only way you will find out for yourself how much you know. How can you find out what you know, when you never talk. Because you just sit, sit and soak up things like a ~~spon~~ sponge and you don't digest them, and you forget already next week what you have said and how you said it. All of these kind of things look after. Look over the last two months,

what have you said? What have you done? What have you contributed each one of you? You just consider that. This is Tuesday you know. A Tuesday of a group that has to stand, if you wish on your own feet, after I die you have to continue to live, I ~~do~~ ~~you~~ hope you will, because it is your funeral if you don't. And so the emphasis now again and again is how to make for yourself truthful statements which are your own and which you can defend in a simple way, convincingly and no beating around the bush, so that when you have to say certain things that you can say it in a simple, not becoming involved in it, in a simple way towards others and not wishing to convince them, it has to be convincing with out a wish of a convinced as a result of someone else has to be convinced against his will. You have to extract out of people a wish to find out, you have to affect them in such a way that they keep on questioning you. That something is started in them as a ~~realis~~ realization that some work has to be done for their sake, and that they then understanding it and seeing that their life is really a state for that form of life, for that responsibility to become a man, and that they understand what is involved in their own little life and how they are, that is why it has to be practical. It has to be in ordinary terminology. It has to be in language of the street, language of ordinary life, language that you know yourself well enough because you have experience in which you tried to wake up when the conditions were conducive. So again you work during this three or four months period that I will be here, I will again be away every once in awhile leaving you to yourselves there may be other reasons why I want to do that but the one, one of them is if you have to learn to be by yourselves and you have to have that meeting without me even if I may be around somewhere I will not appear. I will tell you at a certain time, you meet as if I am not here, and then I will study that tape and I will listen to it very well, to find out who are the candidates whom I can trust, I am looking for those who I can trust to hope that something will remain in existence,

that something what I am trying to do can continue, if you will be willing to continue with it, again I say not for my sake, but in such a way that it remains truthful, honest as ~~as~~ meant it, ^{Gurdjieff} in reality as he meant it, not as your personal interpretation but that what he meant when he talked about the exact language which is needed, exact language.... A B C correctly and not personal interpretations or any kind of a slant or hoping that it may be in one direction or another. There is only one way to objectivity. That is to do away with all forms of subjectivity there is not other way out, and how will you even get out of it unless you understand it well enough for ~~whatever it is worth~~ whatever it is worth, and when you understand it once and for all, and it has exerted ~~itself~~ its usefulness for you, and you have used it to the fullest extent, you've extracted from it whatever there was in it for you and that you then know, then you can throw it away like an old garment, and then actually you can ascend to Heaven. So have a good week. Goodnight Everybody...